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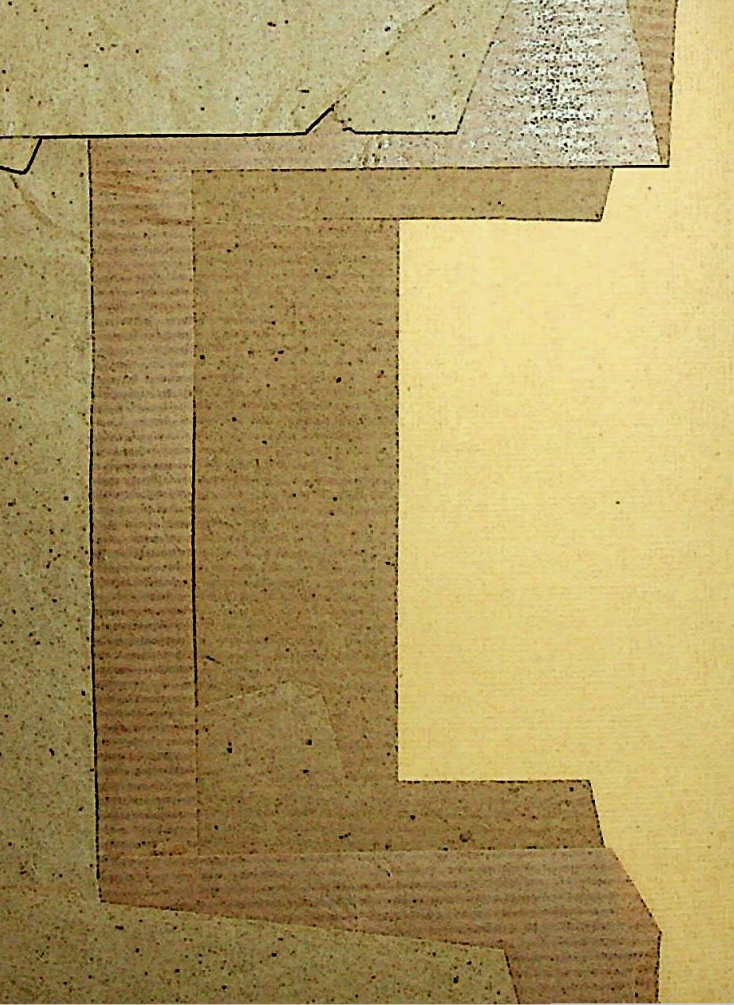

Sabbeva Bhūtā Sumanā bhavantu !

KHUDDAKA--PĀṬHO

OR

First Lessons in Buddhism

(Text in Devanāgarī and
English Translation)

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"The Fulfilment of Humanity"

"The Light of Asia"

Namo Mahākārunikassa tassa !

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6. English Translation 1-39

BOOKS SUGGESTED FOR INTENSIVE STUDY

1. The Khuddaka-Pāṭha with Paramatthajotikā 1. (P. T. S.) Helmer Smith, Ed. 1915.
2. Khuddaka-Pāṭha Pali-- (Burmese Edition)–Zabu Meit Swe Piṭaka Press, Rangoon, 1917.
3. "भिक्षुणीरत्नें"—ना. के. भागवत, सन १९२३.
4. "बुद्ध, धर्म, संघ"-प्रो. धर्मानंद कोसंवी, सन १९२४.
5. Khuddaka-Pāṭha of the Khuddaka Nikāya-(Singhalese Edition). Simon Hevāvitārane Bequest, 1922.
6. "Buddhism"–(American Lectures)– Rhys Davids.
7. "लघुपाठ"-प्रो. धर्मानंद कोसंवी.
8. Pāli Eng. Dictionary–Rhys Davids and Stede.
9. J. R. A. S. 1870, pp. 309-339.
10. The Minor Anthologies of the Pāli Canon, Part I. Re-edited and Tr. by Mrs, Rhys Davids, London, 1931,

PREFACE

It is customary to recite congregational Pañcasīla with the Saraṇāgama at all the meetings of the Buddha Society, Bombay. On such occasions, only such as can recite Pāli and understand its meaning, take part in the recitation, while others are required to stand, without understanding the propriety of the utterances. The President of the Society, Dr. A. L. Nair, requested me to edit the Text of the Khuddaka-Pāṭha, with English Translation, and in deferene to his wishes, this booklet is edited and translated. Besides this Text has been prescribed for the Pāli students of the F. Y. Class. It is hoped that they will also derive benefit from this edition.

The credit of the faultless and beautiful printing of this booklet, with very few mistakes, is solely due to Dr. V. G.

Paranjpe, M. A., LL. B., D. Litt., the proprietor of the Ārysaṁskṛiti Press, Poona. Dr. Paranjpe is himself a Pāli scholar and he took great pains in correcting mistakes and printing the Pāli Text. To him my best thanks are due.

Kharkar Alley,
Thana, *26th Jan.*
1931.

N. K. Bhagwat.

INTRODUCTION

1. It is not very easy to satisfactorily explain the title of this Book-Khuddaka-Pāṭha. It has been translated as 'Laghu-Pāṭha' (Short Lessons). The word Khuddaka means 'subsidiary' or 'Elementary or Rudimentary' (as opposed to 'Fundamental' or 'Essential'). It is necessary for the learner to get himself familiarised with the nature and elementary principles of Buddhism. While entering the Saṁgha or declaring oneself a lay-devotee (Upāsaka or the Upāsikā), it is just right that one should know the most general and primary form of Buddha's Teachings. The deep philosophy and analytical Abhidhamma with the highest and subtlest doctrine of the Dhamma (Samukhaṁsikā Dhamma-desanā) was always reserved last. As compared to these Fundamental Teachings of the Four Noble Truths or the

Dependent Origination, the subjects in this booklet are quite 'subsidiary' (Khuddaka) or elementary (Paṭhamaka) and hence, I have preferred to translate the title as 'A Book of First Lessons,' and not 'Short Lessons'.

2. Khuddaka-Pāṭha constitutes one of the 15 lesser books of the Khuddaka-Nikāya, that belongs to the Sutta Piṭaka. While looking from the point of view of chronology, this Nikāya is considerably later. At the time of the First Saṁgīti (First Religious Convocation) the 500 Elders systematically classified the various Nikāyas or Suttantas under Dhamma (Doctrine) and Vinaya (Discipline) and they were driven to the necessity of forming a separate Nikāya (collection) of such works, which could not be classed under one or the other classes. It is quite possible that this difficulty may have been the occasion of the origin of the Khuddaka

Nikāya. It should, however, be remarked here that works like 'Dhammapada'. 'Sutta Nipāta', 'Thera and Therī Gāthā', 'Jātaka', 'Paṭisambhidhā', 'Niddesa', 'Apadāna' belonging to this group can be classed as coming under one or the other Piṭakas. If you, however, look at these works as 'Primary' i. e. 'forming the basis', then the study of these elementary works will enable the Bhikkhu to unlock the different Piṭakas. The fifteen books form the keys, as it were, to open the sealed books of the Dhamma and the Vinaya.

3. This booklet is, as has been already remarked, considerably later, although, according to the tradition, the composition of these lessons is ascribed to the celebrated Buddhaghosa during the reign of king Mahānāma of Ceylon (414-432 A.D.). It is however, quite reasonable to suppose that these First Lessons may have been

long before included in the tradition of the Mahāvihāra monastery of Anuradhapur, since a necessity for them must have been felt before long for the purposes of the Buddhist church after its expansion and development.

4. This booklet treats of *nine* First Lessons. The first sets forth the procedure of seeking refuge in the Buddha, the Doctrine (Dhamma) and the Brotherhood of the Bhikkhus (Saṁgha). Then are mentioned the Ten Moral precepts (Sīlāni), out of which the first Five constitute the Five Precepts (Pañca Sīlāni). For the use of the Upāsaka and the Upāsikā, the word 'Abrahmacariyā' (vide rule 3) is to be changed into 'Kāmesu micchācārā'. These sīlāni enable one to understand the ideals of the Buddha. The Third, Dvattiṁsākāṛa (Thirty-two constituents of the Body) reads like a patchwork to the booklet, For a young Bhikkhu, it may be

helpful, with the aid of this enumeration of 32 constituents of the body like the hair, bones, teeth, etc., to remove a sense of temptation or attraction for this physical body or pride thereof; but, when one continues reading the most instructive and fascinating Suttas like the Mangalasutta, Ratanasutta, Tirokuḍḍasutta, Nidhikaṇḍasutta and the Mettasutta, Dvattiṁsākāra and Kumār Pañha (the questions of Kumāra) are out of place and tune. The discourses mentioned above have literary beauties, characterised as they are by simplicity, felicity of diction, music of numbers, and simple ethical teachings. The idea of genuine auspiciousness; the necessity of treating the Buddha, the Dhamma and the Saṁgha as the real and own gems; duty towards one's forefathers; difference between and worth of worldly treasure and treasure of merit, cultivating a spirit of love without restraints or bar-

riers regarding all creatures and beings of this world—these are some of the topics treated in the course of these Suttas. Their reading is bound to elevate the mind, fill it with noblest and generous impulses; to make one conscious of duties and responsibilities to oneself and to the world at large; to give one a splendid conception of Universal Brotherhood, based on an all-embracing and ever-expanding feeling of Love; to illustrate the most disintersted and glorious nature of Love, with the simile of the mother, nursing her child even at the cost of her life; to bring into bold relief one's duties towards one's family and the emphasis laid on the Nītidhamma (Ethical Doctrine) for the house-holder, who is fettered by ties of moral obligations, and the attainment of happiness supreme—all these are beatifully mentioned and explained. As a Prayer book or rather a Book of Meditation in

Buddhism, it stands unrivalled. This booklet is a splendid attempt to avoid, on one hand, the deep and abstruse philosophy and psychological ethics (Abhidhamma), and to illustrate, on the other, the essential doctrine of Ahiṁsā (Love) that characterises Buddhism.

5. This booklet is divided into iwo parts. The first contains the Text printed in the Devanāgarī script. The Text as published by the Pāli Text Society along with the Paramatthajotikā and one given in the Burmese edition, are compared and the varient readings have been noted in the footnotes. The letter 'B' stands for 'Burmese Edition'. The second part is taken up by Translation and Notes. In translating the Text, preference is given to the meaning given in the Commentary. I have widely differed from the English translation given in J. R. A. S. 1870,

although I must express my indebtedness to the same.

6. It is hoped that this book will meet a long-felt want. In India, there are Buddhist Societies that recite the Saraṇas and the Pañcasīla, but they have got no Text and no means to explain the meaning of what the members recite. For such this book will serve a good guide. For the Sanskrit-knowing class, this booklet should prove a source of knowledge and enlightenment about Buddhisim and help it in removing many of the prejudices and prepossessions, which are consciously or unconsciously entertained by our people!

May all beings entertain unsullied minds!

Sabbeva Bhūtā Sumanā bhavantu!

PREFACE TO THE SECOND EDITION

The First Edition of the booklet being exhausted this Second Edition is now published. During the interval between the First and Second Editions, it is a matter of great satisfaction that there are vigorous attempts made in all parts of India for carrying on intelligent and sympathetic study of Buddhism. The angle of vision of looking at the Buddha and his doctrines is greatly changed. Pāli Texts in the Devanāgarī, translations into English and Vernaculars are being published every year. All this augurs well for Pāli studies.

This edition is practically a reprint of the original, excepting mistakes corrected in Text and Translation of the First Edition. Recently Mrs. Rhys Davids has published her Text and Translation of the Khuddaka Pāṭha with an introduction.

For a comparative study this is a great convenience to the scholar.

During this interval, my respected friend Dr. A. L. Nair, the President of the Buddha Society, Bombay, is snatched away from our midst! It was at his suggestion that the First Edition was undertaken. Aniccā vata Saṃkhārā! Inpermanent are all component things!

Sugata Nidhāna,
15th Road, Khar,
Bombay (21).
28-9-37.

N. K. Bhagwat.

नमो तस्स भगवतो अरहतो सम्मासम्बुद्धस्स ।

खुद्दक-पाठो.

[१. सरणत्तय.]

बुद्धं सरणं गच्छामि ॥
धम्मं सरणं गच्छामि ॥
सङ्घं सरणं गच्छामि ॥
दुतियम्पि बुद्धं सरणं गच्छामि ॥
दुतियम्पि धम्मं सरणं गच्छामि ॥
दुतियम्पि सङ्घं सरणं गच्छामि ॥
ततियम्पि बुद्धं सरणं गच्छामि ॥
ततियम्पि धम्मं सरणं गच्छामि ॥
ततियम्पि सङ्घं सरणं गच्छामि ॥

सरणत्तयं ।

[२. दसासिक्खापद.]

१. पाणातिपाता वेरमणी[1]-सिक्खापदं समादियामि।

२. अदिन्नादाना वेरमणी-सिक्खापदं समादियामि।

३. अब्रम्हचरिया[2] वेरमणी-सिक्खापदं समादियामि।

४. मुसावादा वेरमणी-सिक्खापदं समादियामि।

५. सुरा-मेरय-मज्जपमादट्ठाना वेरमणी-सिक्खापदं समादियामि।

६. विकालभोजना वेरमणी-सिक्खापदं समादियामि।

७. नच्च-गीत-वादित-विसूकदस्सना वेरमणी-सिक्खापदं समादियामि।

८. माला-गन्ध-विलेपन-धारण-मण्डन-विभूसनट्ठाना वेरमणी-सिक्खापदं समादियामि।

---

१ Burmese edition reads as वेरमणि सिक्खापदं throughout these precepts. २ कामेसु मिच्छाचारा is the precept in connection with the Upāsaka, or the upāsikā rule, 'अब्रम्हचरिया' being applicable in the case of the Bhikkhu or the Bhikkuṇī only.

९. उच्चासयन-महासयना वेरमणी-सिक्खापदं समादियामि।

१०. जातरूप-रजतपटिग्गहणा वेरमणी-सिक्खापदं समादियामि।

दससिक्खापदं।

[३. द्वत्तिंसाकार.]

अत्थि इमस्मिं काये केसा, लोमा, नखा, दन्ता, तचो, मंसं, नहारु, अट्ठि, अट्ठिमिञ्जा[1], वक्कं, हदयं, यकनं, किलोमकं, पिहकं, पप्फासं, अन्तं, अन्तगुणं, उदरियं, करीसं, पित्तं, सेम्हं, पुब्बो, लोहितं, सेदो, मेदो, अस्सु, वसा, खेळो, सिंघाणिका[2], लसिका, मुत्तं, मत्थके[3] मत्थलुङ्गं।

द्वत्तिंसाकारं।

[४. कुमार-पञ्हा.]

एक[4] नाम किं? सब्बे सत्ता आहारट्ठितिका।

---

१ B. reads as अट्ठिमिञ्जं. २ B. reads as सिंघानिका. ३ B. omits मत्थके मत्थलुङ्गं and ends with मुत्तं'ति ४ B. reads एकं for एक.

द्वे नाम किं ? द्वे[1] नामञ्च रूपञ्च ।
तीणि नाम किं ? तीणि[2] तिस्सो वेदना ।
चत्तारि नाम किं ? चत्तारि अरियसच्चानि ।
पञ्च नाम किं ? पञ्चुपादानक्खन्धा ।
छ नाम किं ? छ अज्झत्तिकानि आयतनानि ।
सत्त नाम किं ? सत्त बोज्झङ्गा ।
अट्ठ नाम किं ? अरियो अट्ठङ्गिको मग्गो ।
नव नाम किं ? नव सत्तावासा ।
दस नाम किं ? दसहङ्गेहि समन्नागतो अरहा' ति वुच्चति ।

कुमारपञ्हं[3] ।

[५. मङ्गल-सुत्त.]

एवं मे सुतं । एकं समयं भगवा सावत्थियं विहरति जेतवने अनाथपिण्डिकस्स आरामे । अथ खो अञ्ञतरा देवता अभिक्कन्ताय रत्तिया अभिक्कन्तवण्णा केवल-

---

१ B. omits द्वे. २ B. omits तीणि. ३ B. reads कुमारपन्हा.

कप्प जेतवनं ओभासेत्वा येन भगवा तेनुपसङ्कमि। उपसङ्कमित्वा भगवन्तं अभिवादेत्वा एकमन्तं अट्ठासि। एकमन्तं ठिता खो सा देवता भगवन्तं गाथाय अज्झभासि :—

"बहू देवा मनुस्सा च मङ्गलानि अचिन्तयुं।
आकङ्खमाना सोत्थानं ब्रूहि मङ्गलमुत्तमं" ॥१॥
"असेवना च बालानं पण्डितानञ्च सेवना।
पूजा च पूजनेय्यानं, एतं मङ्गलमुत्तमं ॥२॥
पतिरूपदेसवासो च पुब्बे च कतपुञ्ञता।
अत्तसम्मापणिधि च, एतं मङ्गलमुत्तमं ॥३॥
बाहुसच्चञ्च सिप्पञ्च विनयो च सुसिक्खितो।
सुभासिता च या वाचा, एतं मङ्गलमुत्तमं ॥४॥
मातापितुउपट्ठानं पुत्तदारस्स सङ्गहो।
अनाकुला च कम्मन्ता, एतं मङ्गलमुत्तमं ॥५॥
दानञ्च धम्मचरिया च ञातकानञ्च सङ्गहो।
अनवज्जानि कम्मानि, एतं मङ्गलमुत्तमं ॥६॥
आरति विरती पापा मज्जपाना च संयमो।
अप्पमादो च धम्मेसु, एतं मङ्गलमुत्तमं ॥७॥

गारवो च निवातो च सन्तुट्ठी च कतञ्ञुता ।
कालेन धम्मसवनं, एतं मङ्गलमु'त्तमं ॥८॥
खन्ती च सोवचस्सता समणानञ्च द सनं ।
कालेन धम्मसाकच्छा, एतं मङ्गलमु'त्तमं ॥९॥
तपो च ब्रम्हचरियञ्च अरियसच्चान दस्सनं ।
निब्बाणसच्छिकिरिया च, एतं मङ्गलमु'त्तमं ॥१०
फुट्ठस्स लोकधम्मेहि चित्तं यस्स न कम्पति ।
असोकं विरजं खेमं, एतं मङ्गलमु'त्तमं ॥११॥
एतादिसानि कत्वान सब्बत्थम'पराजिता ।
सब्बत्थ सोत्थिं गच्छन्ति, तं तेसं मङ्गलमु'त्तमं" १२
मङ्गलसुत्तं निट्ठितं[1] ।

[६. रतनसुत्त.]

यानी'ध भूतानि समा'गतानि
भुम्मानि[2] वा यानि व अन्तलिक्खे ।

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१ B. omits निट्ठितं. २ B. reads भूमानि.

सब्बेव भूता सुमना भवन्तु
अथो'पि सक्कच्च सुणन्तु भासितं ॥१॥
तस्मा हि भूता निसामेथ सब्बे
मेत्तं करोथ मानुसिया पजाय ।
दिवा च रत्तो च हरन्ति ये बलिं
तस्मा हि ने रक्खथ अप्पमत्ता ॥२॥
यं किञ्चि वित्तं इध वा हुरं वा
सग्गेसु वा यं रतनं पणीतं ।
न नो समं अत्थि तथागतेन,—
इदम्पि बुद्धे रतनं पणीतं
एतेन सच्चेन सुवत्थि होतु ॥३॥
खयं विरागं अमतं पणीतं
यद'ज्झगा सक्यमुनी समाहितो ।
न तेन धम्मेन सम'त्थि किञ्चि-
इदम्पि धम्मे रतनं पणीतं
एतेन सच्चेन सुवत्थि होतु ॥४॥
यं बुद्धसेट्ठो परिवण्णयी सुचिं
समाधिमा'नन्तरिकञ्ञमा'हु ।

समाधिना तेन समो न विज्जति,—
इदम्पि धम्मे रतनं पणीतं
एतेन सच्चेन सुवत्थि होतु ॥५॥
ये पुग्गला अट्ठ सतं पसत्था
चत्तारि एतानि युगानि होन्ति।
ते दक्खिणेय्या सुगतस्स सावका
एतेसु दिन्नानि महप्फलानि,—
इदम्पि सङ्घे रतनं पणीतं
एतेन सच्चेन सुवत्थि होतु ॥६॥
ये सुप्पयुत्ता मनसा दळ्हेन
निक्कामिनो गोतमसासनम्हि।
ते पत्तिपत्ता अमतं विगय्ह
लद्धा मुधा निब्बुतिं भुञ्जमाना,—
इदम्पि सङ्घे रतनं पणीतं
एतेन सच्चेन सुवत्थि होतु ॥७॥
यथिन्दखीलो पठविं[1] सितो[1] सिया
चतुब्भि वातेहि असम्पकम्पियो।

---

१ B. reads पथविस्सितो.

तथू'पमं सप्पुरिसं वदामि,
यो अरियसच्चानि अवेच्च पस्सति—
इदम्पि सङ्घे रतनं पणीतं
एतेन सच्चेन सुवत्थि होतु ॥८॥
ये अरियसच्चानि विभावयन्ति
गम्भीरपञ्ञेन सुदेसितानि।
किञ्चापि ते होन्ति [1]भुसप्पमत्ता
न ते भवं अट्ठमं[2] आदियन्ति,—
इदम्पि सङ्घे रतनं पणीतं
एतेन सच्चेन सुवत्थि होतु ॥९॥
सहा व'स्स दस्सनसम्पदाय
तय'स्सु धम्मा जहिता भवन्ति।
सक्कायदिट्ठि विचिकिच्छितञ्च
सीलब्बतं वा'पि यद'त्थि किञ्चि।
चतूह'पायेहि च विप्पमुत्तो
[3]छ चा'भिट्ठानानि अभब्बो[4] कातुं,—

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१ B. reads मुसम्पमत्ता. २ B. reads अट्ठममादियन्ति.
३ B. reads छच्चाभिट्ठाना. ४ B. reads अभब्बकातुं.

इदम्पि सङ्घे रतनं पणीतं
एतेन सच्चेन सुवत्थि होतु ॥१०॥
किञ्चापि सो कम्मं[1] करोति अत्तनो
कायेन वाचा उद चेतसा वा।
अभब्बो सो तस्स पटिच्छादाय[2]
अभब्बता दिट्ठपदस्स वुत्ता,—
इदम्पि सङ्घे रतनं पणीतं
एतेन सच्चेन सुवत्थि होतु ॥११॥
वनप्पगुम्बे यथा फुस्सित'ग्गे
गिम्हान मासे पठमस्मिं गिम्हे।
तथू'पमं धम्मवरं अदेसयि
निब्बाणगामिं परमं हिताय,—
इदम्पि बुद्धे रतनं पणीतं
एतेन सच्चेन सुवत्थि होतु ॥१२॥
वरो वरञ्ञू वरदो वराहरो
अनुत्तरो धम्मवरं अदेसयि,—
इदम्पि बुद्धे रतनं पणीतं

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१ B. reads कम्म. २ B. पटिच्छदाय,

एतेन सच्चेन सुवत्थि होतु ॥१३॥

'खीणं पुराणं नवं नत्थि-सम्भवं'
विरत्तचित्ता आयतिके भवस्मिं ।
ते खीणबीजा अविरूळिहच्छन्दा
निब्बन्ति धीरा यथा'यं पदीपो,—
इदम्पि सङ्घे रतनं पणीतं
एतेन सच्चेन सुवत्थि होतु ॥१४॥

यानी'ध भूतानि समाग'तानि
भुम्मानि[1] वा यानि व अन्तलिक्खे ।
तथागतं देवमनुस्सपूजितं
बुद्धं नमस्साम, सुवत्थि होतु ॥१५॥
यानी'ध भूतानि समाग'तानि
भुम्मानि[1] वा यानि व अन्तलिक्खे ।
तथागतं देवमनुस्सपूजितं
धम्मं नमस्साम, सुवत्थि होतु ॥१६॥
यानी'ध भूतानि समा'गतानि

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१ B. reads भूमानि.

[1]भुम्मानि वा यानि व अन्तलिक्खे
तथागतं देवमनुस्सपूजितं
सङ्घं नमस्साम, सुवत्थि होतु ॥१७॥
रतनसुत्तं निट्ठितं[2] ।

[७. तिरोकुड्डसुत्त.]

तिरोकुड्डेसु तिट्ठन्ति सन्धिसिङ्घाटकेसु च ।
द्वारबाहासु तिट्ठन्ति आगन्त्वान सकं घरं ॥१॥
पहूते अन्नपानम्हि खज्जभोज्जे उपट्ठिते ।
न तेसं कोचि सरति सत्तानं कम्मपच्चया ॥२॥
एवं ददन्ति ञातीनं ये होन्ति अनुकम्पका ।
सुचिं पणीतं कालेन कप्पियं पानभोजनं ॥३॥
'इदं वो ञातिनं[3] होतु, सुखिता होन्तु ञातयो' ।
ते च तत्थ समागन्त्वा ञातिपेता समागता ॥४॥

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१ B. reads भूमानि. २ B. omits निट्ठितं.
३ B. reads ञातीनं.

पहूते अन्नपानम्हि सक्कच्चं अनुमोदरे ।
'चिरं जीवन्तु नो ञाति[1], येसं हेतं लभामसे ॥५॥
अम्हाकञ्च कता पूजा दायका च अनिप्फला' ।
न हि तत्थ कसी अत्थि, गोरक्खेत्थ न विज्जति॥६॥
वणिज्जा तादिसी नत्थि हिरञ्ञेन कयक्कयं[2] ।
इतो दिन्नेन यापेन्ति पेता कालगता[3] तहिं ॥७॥
उन्नमे उदकं वट्टं[4] यथा निन्नं पवत्तति ।
एवमेव इतो दिन्नं पेतानं उपकप्पति ॥८॥
यथा वारिवहा पूरा परिपूरेन्ति सागरं ।
एवमेव इतो दिन्नं पेतानं उपकप्पति ॥९॥
'अदासि मे, अकासि मे, ञातिमित्ता सखा च मे'
पेतानं दक्खिणं दज्जा, पुब्बे कतं अनुस्सरं ॥१०॥
न हि रुण्णं वा सोको वा या चञ्ञा परिदेवना ।
न तं पेतानं अत्थाय, एवं तिट्ठन्ति ञातयो ॥११॥
अयञ्च खो दक्खिणा दिन्ना सङ्घम्हि सुप्पतिट्ठिता ।।
दीघरत्तं हिताय'स्स ठानसो उपकप्पति ॥१२॥

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१ B. reads ञाती. २ B. reads कयोक्कयं.
३ B. reads कालङ्कता. ४ B. reads वुट्ठं.

सो जातिधम्मो च अयं निदस्सितो
पेतानं[1] पूजा च कता उळारा।
बलञ्च भिक्खूनं[2] अनुप्पदिन्नं[2]
तुम्हेहि पुञ्ञं पसुतं अनप्पकं[3] ॥१३॥
तिरोकुडुसुत्तं निट्ठितं[4]।

[८. निधिकण्डसुत्त.]

निधिं निधेति पुरिसो गम्भीरे ओदक'न्तिके[5]।
'अत्थे किच्चे समुप्पन्ने अत्थाय मे भविस्सति ॥१॥
राजतो वा दुरुत्तस्स चोरतो पीळितस्स वा।
इणस्स वा पमोक्खाय, दुब्भिक्खे आपदासु वा'
एतदत्थाय लोकस्मिं निधि नाम निधीयते[6] ॥२॥
ताव[7] सुनिहितो सन्तो गम्भीरे ओदक'न्तिके।
न सब्बो सब्बदा एव तस्स तं उपकप्पति। ३॥

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१ B. reads पेतान. २ B. reads भिक्खूनमनुप्पदिन्नवा. ३ B. adds ति. ४ B. omits निट्ठितं. ५ B. reads उदक. ६ B. reads निधिय्यति. ७ B. reads तावस्सुनि-

निधी वा ठाना चवति सञ्ञा वा'स्स विमुय्हती ।
नागा वा अपनामेन्ति यक्खा वा पि हरन्ति नं ॥४॥
अप्पिया[1] वा'पि दायादा उद्धरन्ति अपस्सतो ।
यदा पुञ्ञक्खयो होति सब्बं एतं विनस्सति ॥५॥
यस्स दानेन सीलेन संयमेन दमेन च ।
निधी सुनिहितो होति इत्थिया पुरिसस्स वा ॥६॥
चेतियम्हि व सङ्घे वा पुग्गले अतिथीसु वा ।
मातरि पितरि वा पि अथो जेट्ठम्हि भातरि ॥७॥
एसो निधि सुनिहितो अजेय्यो अनुगामिको ।
पहाय गमनीयेसु एतमा'दाय गच्छति ॥८॥
असाधारणं अञ्ञेसं अचोरा'हरणो निधि ।
कयिराथ धीरो पुञ्ञानि यो निधि अनुगामिको ॥९॥
एस देवमनुस्सानं सब्बकामददो निधि ।
यं यदेवा'भिपत्थेन्ति सब्बं एतेन लब्भति ॥१०॥
सुवण्णता सुस्सरता[2] सुसण्ठान[3]सुरूपता ।
आधिपच्चपरिवारो, सब्बं एतेन लब्भति ॥११॥

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१ R. reads अपियवापि. २ B. reads सुसरता.
३ B. reads सुसण्ठाना.

पदेसरज्जं इस्सरियं चक्कवत्तिसुखम्पि यं ।
देवरज्जम्पि दिब्बेसु, सब्बं एतेन लब्भति ॥१२॥
मानुसिका च सम्पत्ति देवलोके च या रति ।
या च निब्बाणसम्पत्ति, सब्बं एतेन लब्भति ॥१३॥
मित्तसम्पदमा'गम्म योनिसो वे पयुञ्जतो ।
विज्जा विमुत्ति वसीभावो, सब्बं एतेन लब्भति ॥१४॥
पटिसम्भिदा विमोक्खा[1] च या च सावकपारमी ।
पच्चेकबोधि बुद्धभूमि, सब्बं एतेन लब्भति ॥१५॥
एवं महत्थिका[2] एसा यदि'दं पुञ्ञसम्पदा ।
तस्मा धीरा पसंसन्ति पण्डिता कतपुञ्ञतं ॥१६॥

निधिकण्डसुत्तं निट्ठितं[3] ।

[९. मेत्तसुत्त.]

करणीयम'त्थकुसलेन यं तं सन्तं पदं अभिसमेच्च ।
सक्को उजू च सूजू च[4] सुवचो च'स्स मुदु अनतिमानी ॥१

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१ B. reads विमोक्खो. २ B. reads महिद्धिया.
३ B. omits निट्ठितं. ४ B. reads सुहुजू.

सन्तुस्सको च सुभरो च अप्पकिच्चो च सल्लहुकवुत्ति ।
सन्ति'न्द्रियो च निपको च अप्पगब्भो कुलेसु अननु-
गिद्धो ॥२॥

न च खुद्दं[1] समाचरे किञ्चि येन विञ्ञू परे उपयदेय्युं ।
सुखिनो वा खेमिनो होन्तु, सब्बे सत्ता भवन्तु
सुखितत्ता ॥३॥

ये केचि पाणभूत'त्थि तसा वा थावरा वा अनवसेसा ।
दीघा वा ये महन्ता वा मज्झिमा रस्सका अणुक-
थूला ॥४॥

दिट्ठा वा ये वा अदिट्ठा ये[2] च[2] दूरे[2] वसन्ति अविदूरे ।
भूता वा सम्भवेसी वा, सब्बे सत्ता भवन्तु सुखि-
तत्ता ॥५॥

न परो परं निकुब्बेथ ना'तिमञ्ञेथ कत्थचि नं कञ्चि ।
ब्यारोसना[3] पटिघसञ्ञा ना'ञ्ञम'ञ्ञस्स दुक्ख-
मि'च्छेय्य ॥६॥

माता यथा नियं पुत्तं आयुसा एकपुत्तं अनुरक्खे ।

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१ B. reads खुद्दमाचरे. २ B. reads ये'वा'दूरे.
३ B. reads ब्यारोसना.

एवम्पि सब्बभूतेसु मानसं भावये अपरिमाणं ॥७॥
मेत्तञ्च सब्बलोकस्मिं मानसं भावये अपरिमाणं।
उद्धं अधो च तिरियञ्च असम्बाधं अवेरं असपत्तं ॥८॥
तिट्ठं चरं निसिन्नो वा सयानो वा यावत'स्स विगतमिद्धो
एतं सतिं अधिट्ठेय्य, ब्रम्हं एतं विहारं इधमा'हु ॥९॥
दिट्ठिञ्च अनुपगम्म सीलवा दस्सनेन सम्पन्नो।
कामेसु विनेय्य[1] गेधं न हि जातु गब्भसेय्यं
पुनरे'ति ॥१०॥

मेत्तसुत्तं निट्ठितं[1]।

खुद्दकपाठप्पकरणं निट्ठितं।

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१ B. reads विनय. B. omits निट्ठितं.

KHUDDAKA-PĀṬHO

English Translation

Salutation to the Blessed One, the Holy One, the Fully Enlightened One!

KHUDDAKA-PĀṬHO

(The First Lessons[1])

English Translation

[1. The Three Rufuges.[2]]

I seek refuge in the Buddha! I seek

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1 The First Lessons—The word Khuddaka means smaller; or minor; miscellaneous or elementary as opposed to principal or essential. As compounded with Pāṭha, it is rendered as 'a Book of Short Lessons' as contrasted with the Longer Discourses of the Nikāyas. What is meant here is not so much the length or shortness; but the character of the *subject matter* which is quite *elementary* as against the highly intellectual and essential doctrines of the Buddha-Sāmukkaṃsikā Dhammadesanā [Vide: Introduction).

2 The word Saraṇa means a safe and secure place; refuge *cf.* 'ने'तं खो सरणं खेमं ने'तं सरणमु'त्तमं-धम्मपद.

refuge in the Dhamma! I seek refuge in the Saṁgha—Even a secondtime—I seek refuge in the Buddha! Even a second time—I seek refuge in the Dhamma! Even a second time—I seek refuge in the Saṁgha! Even a third time—I seek refuge in the Buddha! Even a third time—I seek refuge in the Dhamma! Even a third time—I seek refuge in the Saṁgha.

The Three Refuges.

[2. The Ten Rules of Life.[1]]

1. I accept with a mind not to trans-

V. 189. Usually combined with upeti or gacchati (Take refuge in). *cf.* शिव: शरणम्। "This confession of faith is among the Southern Buddhists the best known and the commonest form of Prayer"—(Koppen).

1 Sikkhāpada (शिक्षापद)–a Rule of Life. *cf.* सिक्खासाजीवसमापन्नो. Also rendered as 'Precepts' सिक्खितब्बा'ति सिक्खा; पज्जते अनेना'ति पदं। सिक्खाय अधिगमूपायो'ति अत्थो। (परमत्थजोतिका)

gress the Rule of Life, that makes me abstain from destroying life!

2. I accept with a mind not to transgress the Rule of Life, that makes me abstain from taking a thing (belonging to another) before it is given to me!

3. I accept with a mind not to transgress the Rule of Life, that makes me abstain from leading unchaste life![1]

4. I accept with a mind not to transgress the Rule of Life, that makes me abstain from lying!

5. I accept with a mind not to transgress the Rule of Life, that makes me abstain from indulging in wine, spirits,

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1 Abrahmacariya—In Buddhism, the word Brahmacariya is understood as Seṭṭhacariyā, exalted life, which is another word for Dhammacariyā or religious life. *cf.* धम्मचरियं ब्रम्हचरियं एतं आहु वसुत्तमं when we accept the reading कामेसु मिच्छाचार—it means adultery.

strong drinks and other intoxicants![1]

6. I accept with a mind not to transgress the Rule of Life, that makes me abstain from eating at improper (lit. not prescribed) times!

7. I accept with a mind not to transgress the Rule of Life, that makes me abstain from the sight of dancing, singing, playing on instruments, and

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1 *Meraya*—(Sk. मैरेय) पुप्फासवादि पुप्फासव, फलासव, गुळासव मध्वासव, संभारसयुत्त essences, spirits. *Surā* is a sharp drink; liquor; fermented liquor. Five kinds of *Surā* are mentioned—पिट्ठ°, पूव°, ओदन°, किण्णपक्खित्त°, and सम्भारसंयुत्त सुरा. Majja: Intoxicants—a generic term.

On changing Rule 3 to 'कामेसु मिच्छाचारा' and taking the five Rules together, they constitute what is known as पंचसील (Five Precepts). In the Jātaka book, we frequently meet with the expression पञ्चसीलानि रक्खति।

puppet-shows![1]

8. I accept with a mind not to transgress the Rule of Life, that makes me abstain from adorning and beautifying the person by the use of garlands, perfumes and unguents.

9. I accept with a mind not to transgress the Rule of Life, that makes me abstain from using beds and couches, not of the prescribed dimensions or furnished with things forbidden (by Vinaya Rules).

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1 विसूकदस्सन—Usually translated as "Puppet-show"; sometimes, "Gesture, theatrical representation"; in the Brahmajālasutta (Digha Nikāya), the word occurs in the following sentence: ते एवरूपं विसूकदस्सनं अनुयुत्ता विरहन्ति—सेय्यथीदं—नच्चं गीतं वादितं पेक्खं अक्खानं"; where twenty-eight sorts of spectacular shows are described as unworthy to be indulged in by the Bhikkhu.

10. I accept with a mind not to transgress the Rule of Life, that makes me abstain from receiving gold and silver.[1]

Ten Precepts (Rules of Life).

[3. The Thirty-two Constituents.]

There are discovered the following thirty-two constituent parts in the Body[2]:-

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1 These ten rules use the word वेरमणी—abstinences; and thus this is विरति-सील. Out of these ten, accepting the reading 'अब्रम्हचरिया' in No. 3 and bringing together Nos. 7 and 8, and omitting the last (No. 10),—the remaining eight rules are designated as the Aṭṭhaṅga-Sīla; and the acceptance of this type of Sīla on the Uposatha days by the Upāsaka or the Upāsikā is very common in Ceylon.

2 This is also used as a Kammaṭṭhāna or a subject of meditation on the Body—कायगता सति. As regards the suitability or otherwise in a primer of this type of this catalogue of names, see Introduction.

Hair of the head, hair of the body, nails, teeth, skin, flesh, sinews (Nahāru), bones, marrow, kidneys, heart, liver, pleura spleen, lungs, intestines, lower intestines, stomach, fæces, bile, phlegm, pus, blood, sweat, fat, tears, serum (Vasā), saliva, mucus, synovic fluid (Lasikā), urine and brain.

The Thirty-two Constituents.

[4. The Questions of a Novice.]

1. What is the one principle of life?
   All beings live on nutriment.[1]
2. What are the *Two?*
   Name and Form.
3. What are the *Three?*

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1 आहार is that which gives nutrition and as such sustenance to life. Four types of Āhāras are mentioned कबळिङ्कार°, मनोसञ्चेतना°, फस्स° and विञ्ञाण°.

The three Feelings.[1]

4. What are the *Four?*

The four Noble Truths.[2]

5. What are the *Five?*

The five Attachment Groups.[3]

6. What are the *Six?*

The six Inner Spheres of Sense.[4]

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1 *Vedanā*—Three modes of feeling-sukhā (pleasant), dukkhā (painful), and adukkhamasukhā (indifferent); *cf.* Tisso Vedanā.

2 *Ariyasaccāni*—Dukkha, Dukkhasamudaya, Dukkhanirodha and Nirodha gāmini Paṭipadā, *i. e.* Ariyo Aṭṭhaṅgiko Maggo (suffering, the origin of suffering, the cessation of suffering, and the noble eightfold path, leading to the cessation of suffering).

3 *Upādāna Khandhas*—Five attachment groups.—Rūpa, Vedanā, Saññā, Saṁkhāra and Viññāṇa. When these five groups are coupled with वासना (or उपादान) they are known as उपादानक्खन्धा.

4 *Ajjhattika*—(Sk. आध्यात्मिक) as opposed to Bāhira

7. What are the *Seven?*

   The seven Factors of Enlightenment.[2]

8. What are the *Eight?*

   The Noble Eight-fold Path.

(Sk. बाह्य), cakkhu, sota, ghāṇa, jivhā, kāya and mana—when these are mentioned as *spheres* of six senses, they are known as the Ayatanāni. There are similarly six *external* (Bāhira) Ayatanāni.

2 *Bodhi* means Full enlightenment. Aṅga= factors. Factors of full enlightment are seven. This question may admit of another reply—Satta Viññāṇaṭhitiyo. But as the present enquiry concerns itself with finding out the things that lead to the extinction of suffering, the reply given here is relevant. The seven factors of enlightenment are:— sati, dhammavicaya, viriya, piti, passaddhi, samādhi and upekkhā.

3 The following are the *eight* aṅgāni:— sammādiṭṭhi, sammāsaṁkappa, sāmmāvācā, sammākammanta, sammājiva, sammāvāyāma, sammāsati and sammāsamādhi.

9. What are the *Nine* ?

The nine Abodes of Sentient beings.[1]

10. What are the *Ten* ?

The Arhat, endowed with the ten factors of holiness.[2]

The Questions of a Novice.

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1 Satta (Sk. Sattva) (beings) + Avāsa (abodes), though literally it means the '*abodes* of sentient beings', here the *nine types* of sentient beings are intended. (1) kāyanānatta and saññānānatta; (2) kāyanānatta and ekasaññatta; (3) ekakāyatta and saññānānatta; (4) ekakāyatta and ekasaññatta; (5) asaññāvanto and appativedhino sattā; (6) ākāsānañcāyatana sattā; (7) viññāṇañcāyatana; (8) ākiñcaññāyatana sattā and (9) nevasaññānāsaññāyatana satiā.

2 The ten aṅgāni, with which the Arhat is endowed, constitute the aṅgāni (factors) of the *Asekha*. A Bhikkhu, who has not reached Arhatship is designated as Sekha (Sk. S'aikṣa) i. e. *under training*; on,

[5. A Discourse on Auspiciousness]

Thus I have heard. Once upon a time, the Blessed One was staying in Sāvatthi at the Jetavana in Anāthapiṇḍika's grove. On that occasion a certain celestial being, endowed with superb-radiance approached the Blessed One at the waning of the night, illuminating the whole of Jetavana and having saluted him stood aside. The celestial being then asked the Blessed One the following question in the form of a verse:—

(1) Many gods and men, yearning after welfare (in this world and in the

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however, passing through the various paths like the Sotapatti, Sakadāgāmi and Anāgami, he attains to Arhatship and there remains nothing for him to learn and he becomes Asekha and is then endowed with eight angāni of the Noble Path in addition to two more, viz. Asekha-sammā-ñāṇa and Asekha-sammā-vimuṭṭi.

next) have held *diverse* things to be blessings. Say, please, what constitutes the highest blessing.

(2) (The Blessed One said), "Not to associate oneself with the fool, to be in the company of the wise, and to give honour to whom honour is due—this is the highest blessing.

(3) "To dwell in a proper land, to possess accumulation of merit in a former existence, and to fix oneself on the right path–this is the highest blessing.

(4) "Great learning, skill in arts and crafts, and restraint (in body, speech and mind) by good training, and well-spoken word,—this is the highest blessing.

(5) "To serve father and mother, to look after one's wife and child, to follow a peaceful calling,—this is the highest blessing.

(6) "Charity, righteous life, to extend

help to relatives and to do blameless deeds,—this is the highest blessing.

(7) To entertain utter dislike for sinful life, and abstain from sin, control over drink, and watchfulness in entertaining good states of consciousness—this is the highest blessing.

(8) "Reverence, lowliness, contentment, gratitude and to hear religious teaching from time to time,—this is the highest blessing.

(9) "Forebearance, gentle speech, to go to see recluses, and to hold religious discourse at due seasons,—this is the highest blessing.

(10) "Practice of moral precepts, noble life,discernment of the four Noble Truths, and the realisation of the Nibbāṇa,-this is the highest blessing."

(11) "(He) whose mind remains unshaken by the (occurrence of) worldly

conditions,[1] but, continues free from sorrow, passionless, secure,—this is the highest blessing.

(12) "To reproduce in (every day) life the (auspicious) things, stated above, and thereby to be invincible on all sides, and to be safe to go everywhere,—this is their (gods and men) highest blessing."

A Discourse on Auspiciousness[2] (finished).

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1 Lokadhammā—explained as success or defeat, gain or loss, censure or praise, happiness or suffering.

2 The word Mangala in this Sūtra deserves attention. We see among people a tendency to regard various things seen or sounds heard as auspicious or otherwise. The commentary distinguishes Diṭṭhamangala, Sutamangala, etc., e. g. early in the morning, on getting up, if one *sees* a pregnant woman or a Bhāsa bird, or the stick of the Bilva tree, or a Pūrṇakalas'a or a wet red fish or an excellent horse or a State Chariot, it is esteemed as *auspicious* (Vide : Paramattha Jotikā—I., P. T. S. Edition, pages 118 and 119).

[6. A Discourse on the Jewels (Ratana)]

(1) "Let all beings, assembled here, those of earth and those of air,[1] be full of good minds, and respectfully listen to my words.

(2) "Therefore, hear me, oh beings, cherish love towards the human race. May all that carry the oblation[2] (offered) day and night, keep deligent watch over it (race).

(3) "Whatever treasure there exists here or in other worlds, however glorious jewels there be in heaven, there is none

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1 Beings of the earth—human beings, animals, birds, trees etc., and of the air—Yāmā, Tusitā, Akaniṭṭhā and other celestial beings.

2 Cf. Baḷiharaṇa at the time of the Vais'vadeva; or this may refer to the five-fold Yajna like the Deva, Mānuṣa, Bhūta etc.

that stands comparison to the Tathāgata (the Buddha)—this is the glorious jewel in the *Buddha;* may this solemn asseveration ensure your well-being !

(4) "That, which led the Sākyamuni, of collected mind, to attain to that Immortal (Nibbāṇa), which is extinction (of grasping desire) and freedom from passion, stands without comparison—this is the glorious jewel in the *Dhamma*—may this solemn asseveration ensure your well-being !

(5) "There is nothing else in existence, that can stand comparison to that abstract meditation (Samādhi), that is eulogised by the supreme Buddha, in these terms: "An extremely pure and a straight way, effecting complete eradi-

cation of obstructing agencies"—this is the glorious jewel in the *Dhamma*; may this solemn asseveration ensure your well-being!

(6) "Those *eight*[1] types of Noble Ones, that are extolled by the wise, and that can be grouped under *four*[1] pairs,—those disciples of the Buddha, are worthy recipients of gifts, and charity given to them bears abundant fruit—this is the

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1 The *eight* types may thus be distinguished: Sotāpatti-maggaṭṭha and Sotāpattiphalaṭṭha; Sakadāgāmi-maggaṭṭha and Sakadāgāmi-phalaṭṭha; Anāgāmi-maggaṭṭha and Anāgāmi-phalaṭṭha and Arhatta-maggaṭṭha and Arhatta-phalaṭṭha. Maggaṭṭha means one who actually *follows* the path, as against Phalaṭṭha, means one who has *realised* the fruit of the path. Taking these *individually*, we have *eight* types: while if we take them *in pairs*, like Sotāpatti-maggaṭṭha and Sotāpatti-phalaṭṭha, as *one pair*, we shall have *four pairs*.

glorious jewel in the *Saṁgha;* may this solemn asseveration ensure your well-being!

(7) "Those that struggle hard with a firm and dispassionate mind, to act up to the doctrines of Gotama are immersed in nactar, having secured the highest objective (Nibbāṇa)and enjoyed bliss without paying any price—this is the glorious jewel in the *Saṁgha;* may this solemn asseveration ensure your well-being!

(8) "Just as a column by name "Indra's post" deep set into the earth (before the city gate) is unmoved by four winds, even so, I speak of the Righteous One, who has perfectly seen through the four Noble Truths—this is the glorious jewel in the *Saṁgha;* may this solemn asseveration ensure your well-being!

(9) "Those, that clearly understand the four Noble Truths, that are well-taught by the profoundly Wise One (the Buddha), are not again required to take the eighth rebirth[1] even though they by attaining to a high position, may be filled with intoxication—this is the glorious jewel in the *Saṅgha*; may this

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1 The rendering of these two lines is tentative. The idea seems to be as follows:—

When with the light of Paññā (insight), ignorance is destroyed, then one can realise to oneself the suffering, the origin of suffering, etc. With this advancement, one may attain to the position and state of the rulership of heaven or Universal sovereignty,—a rank, which may produce the intoxication of pride, yet owing to the entire cessation of Abhisaṁkhāra viññāṇa and of name and form, to be produced in this beginningless round of birth and death (saṁsāra), such beings, *within seven* births, will secure Arhatship on the strength of Vipassanā and would not be subjected to the eighth birth.

solemn asseveration ensure your well-being!

(10) "Simultaneous with the realisation of right insight (the Sotāpatti Path) there is utter destruction of the three fetters, to wit, the heresy of individuality, scepticism, and (any belief in) mere good works and ceremonial observances, if there be any[1]; one is completely freed from the four states of punishment,[2] and it is impossible for

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1 Sakkāyadiṭṭhi—herery of individuality, *Vicikicchā*—doubt in the Buddha, Dhamma, and the Saṁgha. Sīlabbata-parāmāsa—a belief in the external acts of purification or ceremonialism or rituals. The commentary mentions, various observances like the Govṛata, Kukkuravṛata, or baths in the sacred rivers, irrespective of internal purity similarly Naggacariyā, Amaratapa, Muṇḍakacariyā, etc

2 *Duggati*—state of punishment, these are four in number: residence in hell; birth in animal specie; in the world of the Manes; and at demons or Rāks'asas.

such one to commit any of the six deadly sins[1]—this the glorious jewel in the *Saṁgha;* may this solemn asseveration ensure your well-being!

(11) "If such one were to commit any censurable act pertaining to body, speech, and mind, it is impossible that he will (even for a moment) conceal it; for concealment of sin is declared to be an impossibility in one, who has realised the Nibbāṇa—this the glorious jewel in the *Saṁgha;* may this solemn asseveration ensure your well-being!

(12) "The Blessed One taught for the highest benefit, his excellent doctrine,

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1 Six deadly sins—Matricide; Patricide; murder of an Arhant; bloodshed; causing schism in the Saṁgha; taking course of religious instruction from another (while professing allegiance to one).

that leads to the Nibbāṇa and that is comparable to a tree that tops in full bloom in the first month of summer in a grove, in a dark, deep forest—this is the glorious jewel in the *Buddha*; may this solemn asseveration ensure your well-being!

(13) "The incomparable Buddha possessed of the best qualities, the knower of the best (the Nibbāna), the giver of the excellent doctrine, the bringer of the good path, preached his excellent Law—this the glorious jewel in the *Buddha*; may this solemn asseveration ensure your well-being!

(14) "The old (Kamma) is exhausted; nothing new (Kamma) is possible to be produced, the mind entertained no craving for future life; such, with the seed of existence extinct, with their desires not developed (destroyed) possessed of fearlessness are extinguished like a burning

lamp— this is the glorious jewel in the Saṁgha; may this solemn asseveration ensure your well-being!

(15) "All of us, assembled here, those of earth and those of air, bow before the *Tathāgaṭa*, the *Buddha*, who is revered by gods and men. May this ensure well-being (of all)!

(16) "All of us, assembled here, those of earth and those of air, bow before the *Law* of the *Tathāgata*, that is revered by gods and men. May this ensure well-being (of all)!

(17) "All of us assembled here, those of earth and those of air, bow before the *Saṁgha* of the *Tathāgata*, that is revered by gods and men. May this ensure well-being (of all)!"

A Discourse on the Jewels (Ratan)
(Finished).

7. 'Outside the wall'–a Discourse on

(1-2) They (departed Ones) stand outside the walls (of our dwellings) in the corner (of houses or in the windows) or squares or at the doors of the house, revisiting their old homes; and even though abundant food and drink and other dainties, both hard and soft, are prepared; (yet) nobody remembers them for all beings are subject to their Kamma.[1]

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1 This line explains the reason as to why those dead forefathers are not remembered on such occasions. It is the doctrine of kamma that operates in their case. While those forefathers were alive, they never did anything as charity and as the result of this non-charity (Adāna), nobody *now* remembers them. Thus the dead forefathers are not exempt from this bond of kamma.

(3) (On the contrary) such as are compassionate, gratefully remember their departed kinsmen, and bestow upon them in due seasons pure, excellent and appropriate food and drink, (saying) "May this be for our departed ancestors; may our departed ancestors be happy!

(4-5) Those departed kinsmen, too, come together, where they are given this abundant food and drink and the assembled beings, with thanks and devoted minds (express the following wish) "Long may our kinsmen live, due to whom we have received these gifts."

(6-7) "The offerings made to us are not without a reward for the givers." In the land of the Manes there is no ploughing, no keeping of cattle, no commerce so as to give them money, no buying and selling with gold, the departed ones live there on what they receive here.

(8) Just as when rains fall on the highland, water flows down through the low-lying tract, even so, the offerings, given here to the departed kinsmen, reach them and serve them there.

(9) Just as a river in flood swells ocean, even so, the offerings, given here to the departed kinsmen, reach them and serve them there.

(10) Let one offer gifts to the departkinsmen, remembering their past benefits, in these terms:-'Such one gave me wealth, such one did me this good service, such and such were my relations, my friends, my associates.'

(11) For neither weeping nor sorrow nor all manner of lamentation brings any good to the dead; but it is in this manner (i. e. by offering gifts, with remembrance of the past benefits) that the dead kinsmen sustain themselves.

(12) This charity, bestowed (by you) and well secured in the saṁgha, will immediately bear good fruit, which will, indeed, for a long time, benefit them.

(13) That duty towards one's (dead) kinsmen, is indicated; they are splendidly honoured to-day, even to the Bhikkhus great strength is given and by you, no small merit acquired.

'Outside the wall'[1]—a Discourse on (Finished).

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1 Tirokuḍḍa—Outside the wall. The occasion of the Sutta is thus described in the Paramattha-Jotikā.– The Blessed One had gone to the Māgadha king, Bimbisāra for meals; it is then that the B. O. taught him the duty that human beings owe to beings, in other spheres. Grateful remembrance of one's departed forefathers and to give them offerings in recognition thereof—are the teachings prominently emphasized by the B. O. in this sūtta (Vide: Paramattha-Jotikā, 1, P. T. S. Edition, by Helmer Smith, pages 201-216).

[8. The Hidden Treasure—a Discourse on]

(1) A man buries a treasure very deep in water, thus reasoning to himself, "This treasure will serve my object when any occasion arises."

(2) "(Or) they bury wealth in this world for various other reasons, to wit, to be free from the king, when one's enemies bring false accusation; from the robbers, when attacked and fleeced on the way; from the creditor, when pressed for release from debt; and in times of famine or in misfortune."

(3) (In this way) though the treasure be lying concealed very deep in water, it does not, all times, come within the reach of its owner.

(4-5) (Since) either the treasure

falls from its resting place; or there is loss of memory (on the part of the owner) regarding its location; or the Nāgas remove it; or Yakṣas carry it off or one's relations, who are inimical, dig it up, without owner's knowledge; (or) the whole (treasure) is destroyed with the exhaustion of merit.

(6-7-8) That treasure (of Piety), which is laid up (i. e. shown) by woman or man, with the help of charity, virtuous life, self-restraint and moderation, in a shrine (Caitya) or assembly of Bhikkhus, or any pre-eminent man among them, or a guest or mother and father or eldest brother, is excellently stored. This treasure, so well accumulated, cannot be taken away by force, but ever follows its owner; and in the end, when all material weath, which ought to be given up, is so abandoned, a human being goes

with this treasure (to the other world)[1]

(9) This treasure cannot be shared with others, and no thief can steal it; let, therefore, a wise man store this up by doing meritorious deeds, since it is ever to accompany him.

(10) This treasure satisfies all the desires of gods and men; for whatever they desire with this (treasure), is secured by them (in the next world).[1]

(11) Beauty of complexion, sweetness

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1 पहाय...गच्छति: An obscure line. In the Pāli Dictionary the clause "भोगा पहायगमनीया" is translated as "(riches that have) to be given up by (leaving)" (vide: page 75 under 'गमनीय' Pāli-English Dictionary by Rhys Davids and Stede, Part III, 1922). In the Paramatthajotikā occurs the following passage on this line: 'मरणकाले पच्चुपट्ठिते सब्बभोगेसु पहाय गमनीयेसु एतं निधिं आदाय परलोकं गच्छती'ति। It is remarked that this explanation does not suit here. (Vide Paramatthajotikā I. by Helmer Smith--Page 223).

of voice, symmetry and beauty of form power and pomp—all these are acquired by this treasure.

(12) Sovereignty, Lordship, the endeared bliss of a universal sovereign, even the celestial rule among the gods—all these are secured by this treasure.

(13) All human prosperity, every pleasure of the heavenly abode, and the attainment of the Nibbāna—all these are given by this treasure.

(14) "Owing to the acquisition of a spiritual friend[1] and with thorough

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1 मित्तसम्पद—Acquisition of a friend particularly of a कल्याणमित्त, (a spiritual guide)

cf. पियो गरु भावनियो वत्ता च वचनक्खमो।
गम्भीरञ्च कथं कत्ता नो'चा'ठाने निवेसये॥
—वि. मग्ग

(Yoniso) devotion,[1] the (three) lores,[2] (eight) emancipation (of the mind)[3]; state of mastery (due to Samādhi)[4]—all these are acquired by this treasure.

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1 'पयुञ्जतो'—thoroughly (योनिसो) intent on or devoted to.

2 विज्जा—*Three* Knowledges—पुब्बे निवासानुस्सति ञाण (knowledge of the memory of past births) सत्तानं चुतूपपातञाण (knowledge of the births and deaths of beings); and आसवनं खयञाण (knowledge of the extinction of the Asavas). These three are said to have been attained by the Buddha during the three watches (yāma). cf. भयभेरवसुत्त. (Majjhima Nikāya). Sometimes they are elaborated into *eight*.

3 विमुत्ति—release, deliverance, characterised by eight attainments (अट्ठ समापत्तियो) 4, belonging to the four Jhānāni (Paṭhama, dutiya, tatiya and catuttha) and 4, belonging to the spheres of the Arūpāvacara.

4 वसीभाव—the state of having acquired power or mastery through Samādhi,

(15) The (four) Analytical Sciences[1]; the eight stäges of emancipation[2]; the perfections of the disciple of the Buddha,

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1 पटिसभिन्दा—(पटि + सं + भिद). Analytic (insight) Essential attribute of Arhatship. *Four* brahchcs of logical analysis, to wit, अत्थ—analysis of meanings; धम्म—reasons or conditions; निरुत्ति—of meanings (derivation) and पटिभान—intellect to which knowable things are presented.

2 विमोक्खा—(from वि-मुच) deliverance emancipation, dissociation from the things of the world, i. e. attainment of Arhatship. They are either *three* or *eight*. The former are: सुञ्ञतो विमोक्खो, अनिमित्तो विमोक्खो, and अप्पणिहितो विमोक्खो. The *eight* stages of emancipation are: the condition of रूपी, अरूपसञ्ञी, सुभसञ्ञी and realisation of आकासानञ्चायतन, विञ्ञाणञ्चायतन, आकिञ्चञ्ञायतन, नेवसञ्ञानासञ्ञायतन and सञ्ञावेदयितनिरोध.

the condition of the Separate Buddha, and the (Fully) Enlightened Buddha[1]—all these are secured by this treasure.

(16) Thus this treasure of Merit is of great efficacy; and, therefore, the intelligent and the wise (even) praise meritorious works.

The Hidden Treasure—a Discourse on (Finished).

[9. Love—a Discourse on]

(1) This is what should be done by him, who is expert in accomplishing his

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1 पच्चेकबोधि—the Enlightenment pertaining to the Pacceka Buddha, i. e. one who has attained to the supreme and perfect insight but dies without proclaiming the truth to the world, the latter function is reserved for the Fully Enlightened Buddha (the Sammā Sumbuddha).

own good, after having gained a knowledge and the tranquil state of the Nibbāṇa :—

He should be capable, upright, extremely straightforward, sweet-tongued, and meek; and should not be conceited.

(2) (He should be) contented, possessed of easy (way of) maintenance, not embroiling himself in the affairs of the world (Appakicca), with his wants easily satisfied, of tranquil senses, wise, not doing anything unrighteous, and not hankering after families.

(3) He should not do anything mean, for which others, who are wise, might reprove him; (he should ever cultivate this thought) 'May all beings be happy, safe and be of joyful minds'!

(4-5) May all beings (in this world)

be of joyful mind—all (Anavasesa) such as are moveable (lit. frightened) and immoveable, long, great, or middling, short, atmoic or big, (similarly); are as visible or invisible; and such as dwell afar and near, born or seeking birth.

(6) May they not deceive one another, nor treat lightly one another nor desire anywhere, anything to cause suffering to one another out of enmity or resentment.

(7) As a mother watches over her own only son even at the cost of her life, so let one extend (lit. cultitave) immeasurable love (lit. loving mind) towards all beings!

(8) Let one throughout this world extend love unobstructed (Asambādha),

friendly and without enmity—above, below and all round.

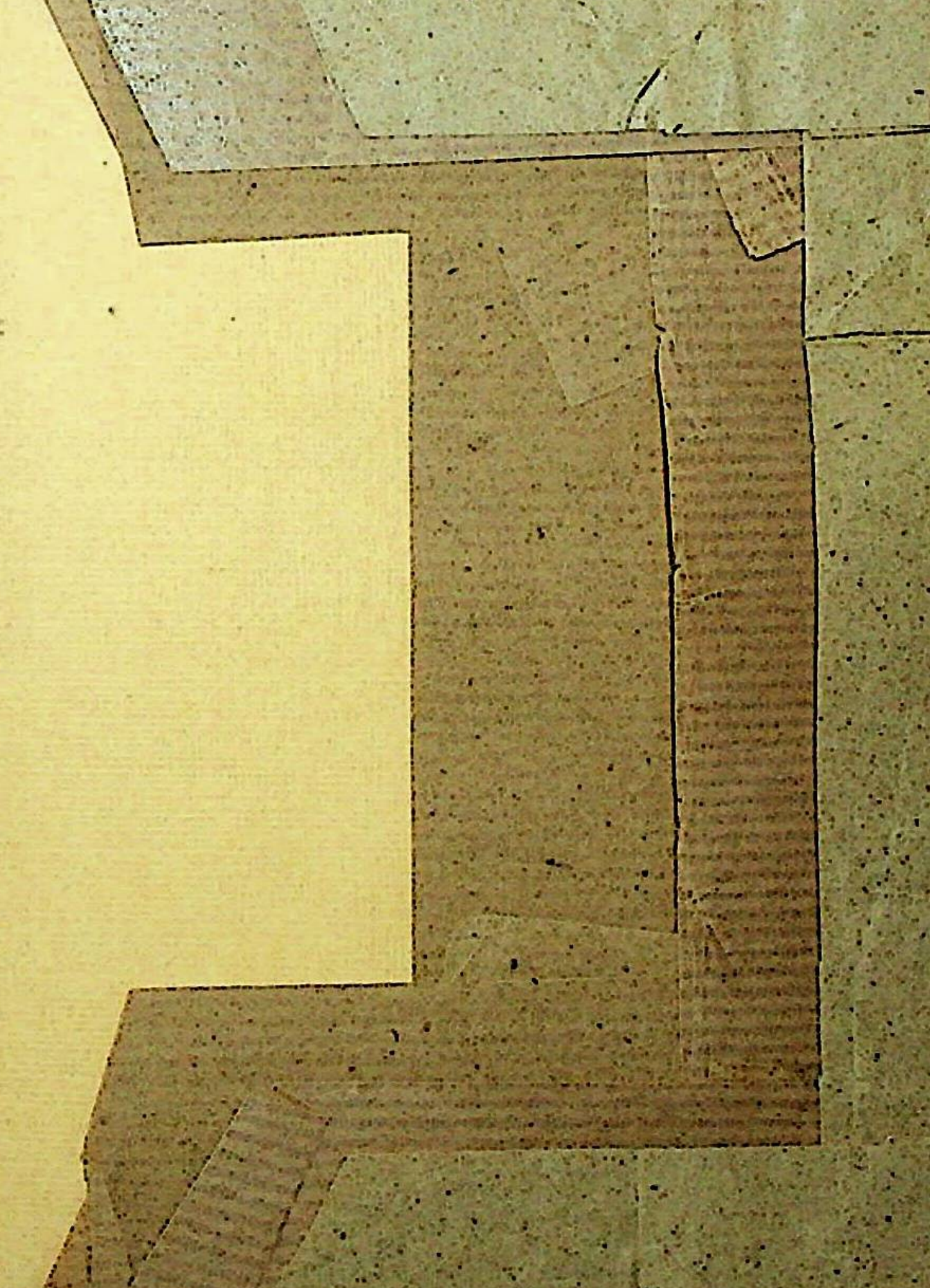
(9) Let one retain this thought (lit. recollection) (of loving thought), while he is standing, or walking, sitting or lying down till he is least conscious.

This is designated as the noblest state in this world!

(10) Without resorting to any wrong view, one, possessed of good life and right vision (Dassana), and having abandoned the greed for sensual pleasures, is not in deed reborn in the womb.

Love—a Discourse on

(Finished).

Here ends "The book, entitled -

The first lessons".